

THE
Commonweal

A Lutheran Experiment

Religion in College

by Jerome Taylor

Apostle of Humanism

by Francis X. Duggan

What Price Football?

by William B. Furlong

A CHRISTIAN SENSE OF HISTORY . . . by Walter E. Arnold, Jr.

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International Ladies' Garment Workers' Union

David Dubinsky, President

MEMO TO: Edward S. Skillin, Editor,
The Commonweal

FROM: Gus Tyler, Director,
ILGWU Training Institute

Subject: A CAREER WITH A CHALLENGE.

Your readers, especially those under the age of 35, have been a source of talent, inspiration and raw material for us during the last few years. Each year, we have heard from your readers in response to our appeal for dedicated young men and women to work in the labor movement.

We are convinced that in every generation there is a segment of young people who would like to play a courageous and active role in changing the shape of things, and we are therefore renewing our invitation to a career that others—in this decade—have found a rewarding way of life.

The International Ladies' Garment Workers' Union conducts its own "West Point," to prepare young men and women for careers in labor leadership. The one-year course combines classroom and field work. Those who complete the course are assigned to a full-time job with the union.

With the job comes the challenge—to provide the kind of dedicated and ethical leadership that will make the American labor movement the creative social force it seeks to be.

The Training Institute is now in its tenth year. 140 of its graduates now hold union office in the ILGWU. Virtually all started as organizers—to learn the labor movement at the grass roots. While some continue at this mission as their first and enduring love, others branch out to take on responsibilities as business agents, local union managers, educational and political directors, area supervisors, time study experts, etc.

There is nothing soft or cushy about any of these jobs. But then we are not looking for young people who want the easy plush life. We want those who will enjoy the sting of challenge.

To these, we open the doors of the Institute. Write before April 15: ILGWU Training Institute, 1710 Broadway, New York 19, N. Y.

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THE COMMONWEAL
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THE Commonweal

A Weekly Review of Public Affairs, Literature, and the Arts

THIRTY-SIXTH YEAR OF PUBLICATION

—week by week—

SENATOR KENNEDY AND THE CHAPEL

DR. DANIEL A. Poling, editor of the *Christian Herald*, continues to press his quarrel with Senator John F. Kennedy. Whatever he may say about Church and State now, Dr. Poling charges, Senator Kennedy cancelled an appearance at a dinner marking the completion of the fund-raising for Philadelphia's Chapel of the Four Chaplains because of a request by the late Cardinal Dougherty of Philadelphia, and Dr. Poling finds this fact significant and disturbing.

The Philadelphia chapel, it will be remembered, recalls a moving incident in World War II. On February 3, 1943, a troopship was torpedoed off Greenland and went down with a loss of almost seven hundred lives. Among them were four American chaplains, who gave their life preservers to enlisted men and joined together in prayer as the ship went down. Numbered among the four were two Protestant ministers, including Dr. Poling's son, a Jewish rabbi and a Catholic priest. The chapel which is now the center of dispute was planned as a memorial to the four chaplains and includes three altars, Roman Catholic, Protestant and Jewish, on a revolving platform.

From the start, however, whatever the intentions of the sponsors, the chapel hardly served to promote brotherhood and good will. To a large extent this seems to have been the case because of the choice for its location. Although Dr. Poling is probably best known as an editor and as an unsuccessful Republican nominee for Mayor of Philadelphia in 1951, he served for twelve years as pastor of that city's Grace Baptist Temple, described by him as "the founding church of Temple University." When a location was sought for the proposed chapel, the sponsors of the project decided to build it on the lower floor of that church.

In January of 1946, Cardinal Dougherty of

Philadelphia made it clear that this decision was unacceptable to Catholics, a position based on the fact that the chapel was located in a Protestant church and that canon law would prohibit such an arrangement. Despite the Cardinal's objections, the proposed site remained unchanged, and the project went ahead without the cooperation of the Catholic clergy of Philadelphia—a rather ironic development in the case of a chapel intended for worship by Protestants, Catholics and Jews.

GIVEN the decision to retain the Baptist Temple as the chapel's site, even though it ruled out the cooperation of the Catholic Archdiocese of Philadelphia in the project, one might have thought that the venture's sponsors would proceed to ignore Catholics in carrying out their program. But the chaplains in whose honor the chapel was being built were Protestant, Catholic and Jewish, and the sponsors therefore seem to have wanted the three faiths represented at the formal dinner marking the end of the fund-raising project. Senator Kennedy, then a young Congressman from Massachusetts, was invited to be the Catholic on the program.

Senator Kennedy's understanding of the matter is that he was invited as an "official representative of a religious organization." After accepting the invitation, the Senator says, he learned for the first time that the memorial was to be located in the Baptist Temple. "This is against the precepts of the Catholic Church," he told the press. "Because of this fact, the Archdiocese of Philadelphia was unable to support the drive. Therefore, I felt I had no credentials to attend in the capacity in which I had been asked." On this basis Senator Kennedy cancelled his appearance.

For his part, Dr. Poling says that Senator Ken-

nedy is "confused" and that he was not invited as an "official representative" but as "a Roman Catholic and a Congressman." But if this distinction has any meaning in connection with a purely ceremonial affair such as a public banquet, we cannot see it.

Senator Kennedy was not a member of the House of Representatives from Philadelphia, where the banquet was held, but from Massachusetts; whether or not he is described as an "official representative" of the Church (whatever that might mean), it seems clear that Senator Kennedy was invited primarily as a well-known Catholic rather than as a public official. What would the purpose of his presence have been except to symbolize Catholic participation in the project—a project in which Catholics did not in fact participate and from which they felt deliberately excluded by the initial decision to build the chapel in a Protestant church?

Dr. Poling insists that the question of why the chapel was built inside a Protestant church is beside the point; in his view what matters is that Senator Kennedy decided not to attend after learning that Catholics in Philadelphia were not a part of the chapel drive. This decision, he thinks, casts doubt on Senator Kennedy's views on the separation of Church and State.

On this point we think Dr. Poling is quite wrong. The fact that efforts to build a memorial chapel could arouse so much bitterness undoubtedly says something important about the state of Protestant-Catholic relations in this country. We cannot see that it says anything about Senator Kennedy's position on Church and State. And, leaving aside all questions of Church and State, we think most Americans will feel that the four chaplains who died deserve better of us than that their memorial be used as a weapon in a Presidential campaign.

SAVING THE PRIVATE COLLEGE

A GLOOMY note on the future of the private liberal arts college was sounded at the recent annual convention of the Association of American Colleges. President Louis T. Benezet of Colorado College opened the A.A.C. meeting in Boston by saying that tuition fees, which have increased 250 per cent since 1939, are "hastening the time when private colleges may serve the same tiny proportion and class of Americans now served by the private preparatory schools."

Private colleges and universities now enroll

about forty-five per cent of the college students in the country, Dr. Benezet pointed out, but he foresaw a rapid decline of this proportion. "There are just so many who wish to pay our prices," he said, "while low-tuition public colleges mushroom about us." Thus, he concluded, unless scholarships are made more generously available, we may expect "the monumental construction of state university metropolises on the one hand and, on the other, the disappearance of most of the private colleges."

Such an eventuality might not strike some as an unmitigated calamity, but most Americans would probably agree that the private college makes a contribution to our national life which becomes more important as it is increasingly threatened by the pressures of bigness and conformity. Granting the value of the private college, however, does not answer the question of how it is to survive. The tuition fees paid by the student can not, it seems clear, be expected to meet the actual expenses of his education. As President Benezet told his colleagues, skyrocketing tuition fees will lead to the smaller schools' pricing themselves out of existence or, in rare cases, surviving as outright "class" colleges.

One way in which the private college can retain its traditional role as the American opportunity for "the poor but ambitious youth," as Dr. Benezet put it, is by offering many scholarships, and not just to athletes (maybe not at all to athletes). This, however, brings us back to costs and the widening gap between college income and expenditures. Filling this gap requires something more than raising tuition fees, obviously, but what? Federal aid, state aid, community support, business and industrial assessment—various schemes have been proposed and their advantages and disadvantages debated, but none, so far, very vigorously pursued.

We have no easy solution to the problem, but President Benezet's prophecies of doom have only intensified our own concern. College administrators are not facing up to their responsibilities if they content themselves with a fiscal policy of making do, like Micawber, with a bequest here and a windfall there. For the sake of the colleges, the students, and, indeed, for the sake of American life, a long-term solution must be found.

FEWER RUSSIAN SOLDIERS

A NUMBER of factors go to make the Khrushchev announcement of a large reduction in the Russian armed forces next year quite expli-

ble. Soviet emphasis on increased production and world trade necessitates more workers. If there are to be more consumers' goods, greater numbers will have to be engaged in distribution. A shift from armed services to industry would therefore hardly seem to be surprising.

What is the military significance of the Khrushchev announcement of fewer armed men? It was accompanied by a reference to the imminence of a new "fantastic weapon," which has had everyone guessing since. But even without that, Mr. Khrushchev indicates that their newer weapons will make his still sizable armed forces more powerful than ever. Heightened confidence in Soviet comparative armed might well make Khrushchev an even tougher negotiator. At the same time reduction of the armed forces on the promised scale can be proffered as further evidence of Russia's peaceful intentions, further reason for popularity at home, a *detente* with the West and credit among the neutral and colonial peoples for a conciliatory spirit. It was a most effective pronouncement.

Greater Russian reliance on rockets, missiles and thermonuclear warheads—not to mention their threatened new weapon—represents a change reminiscent of this country's decision to place its major reliance on its capacity for massive retaliation. It may well make future clashes of arms more unlikely. The premium it puts on control of armaments and the prevention of war can scarcely be overestimated.

CIVIL RIGHTS BILL

THERE IS said to be a rather relaxed conviction round Washington that before this year is out Congress will pass some sort of civil rights legislation, at least a bill intended to protect Negro voting rights. Mr. Eisenhower favors some such legislation, along with many of the Senators and Representatives of his party, and so do most non-Southern Democrats. The provisions of the 1957 Civil Rights Act have clearly proved inadequate. The failure of a Federal grand jury in Mississippi, to return an indictment in the Mack Charles Parker lynching case, regardless of a well-documented F.B.I. report on the actions and identities of the killers, destroyed any remaining doubts.

Wide recognition of the need for new legislation will hardly be enough, however. Take, for instance, the rather mild bill which has been bogged down in the House Rules Committee since last August. The committee itself is split three ways:

four Republicans, four Southern Democrats and four other Democrats. Preponderance of the first two groups has prevented any action. Or take the efforts in the House to secure the 219 signatures to a petition that would dislodge the bill from the Rules Committee. The roll of signers is still about fifty short, since it includes so few Republicans.

If in a Presidential election year pressure for action on so vital and basic an issue as civil rights tends to build up, tactical considerations tend to work in a diametrically opposite direction. Republican politicians believe it is to their interest to keep the controversy over such legislation so alive that it will intensify the division that splits their political opponents. And this maneuver would seem to be particularly advantageous if it can be protracted until convention time in order to make the Democratic convention as inharmonious as possible.

Moreover, by hanging back in supporting civil rights bills, Republicans in Congress tend to strengthen their alliance with the Southern Democrats—an *entente* that can serve as a bulwark of financial conservatism against the increased appropriations required to meet various domestic and international needs. It would also tend to uphold Presidential vetoes.

All this may be smart short-range politics. To the extent that it succeeds, our national morale will be that much weakened. The success of such a policy at this stage would also deal American prestige in the restive Afro-Asian world another serious blow. Yet the continuation of such a course also involves political risks even for adept parliamentarians. It is always possible in a big campaign year that in certain states enough citizens will be roused to eject from office those office-holders whose dedication to personal and partisan advantage in this matter is so clearly detrimental to the national interest.

THE EXAMPLE OF STANDARD OIL

IT NOW appears, happily, that "The Play of the Week" has been rescued. The fate of this show, which is offered on an independent New York area station, WNTA-TV, has paralleled, roughly, that of our heroine in "The Perils of Pauline." With no regular sponsor, few commercials, and a very low budget, the program would show each week (for seven consecutive days) a play by such noted writers as Anton Chekhov, Paul Vincent Carroll and Jean Paul Sartre. The program received critical praise and attracted many viewers. Poor but honest,

armed only with virtue and value, forced to make its way in the harsh world of the T.V. industry, the program seemed destined for an uncertain life and an untimely end. In spite of its many admirers, it could find no single wealthy sponsor.

In the nick of time, a sponsor appeared—Standard Oil Company (New Jersey). The most significant aspect of the agreement is that the show is not to suffer the fate of other programs—the lowering of standards and the punctual rape of the sponsor's commercials. Standard, in the interest of enlightened "corporate citizenship," has declared a hands-off policy in respect to the artistic and theatrical aspects of the program. Such a policy is particularly encouraging at this time.

Various scandals of the T.V. industry recently exploded on the front pages of our nation's newspapers with all the force of a two-week story—which is, as news stories go today, a long life. The tumult and the shouting have since subsided. Sponsors, contestants, and producers have said their set speeches and have faded from public view. But the real shortcomings of T.V., the real dangers and problems, remain largely untouched.

In a recent statement to the Federal Communications Commission, Father William F. Lynch, S.J., offered this comment: "The need for looking into various scandals and irregularities is very real, but it seems equally important to say that this is not the only or final and critical problem created by the T.V. industry. The really critical problem is that of the quality and balance of the programming offered to a whole nation in such a way as to create the danger of fostering a national imagination and culture that is not worth living for and not worth dying for. If this is not an important question, then nothing is. It certainly involves the public interest at the deepest level."

This is a strong statement and, to be fully convincing, it needs the kind of elaboration Father Lynch has offered in his book, *The Image Industries*. Yet his formulation of the critical problem is a succinct and cogent summary of the criticisms frequently offered by professional critics and ordinary T.V. viewers. The record of rhythms and images which pass across the T.V. screen has been one of appalling mediocrity and monotony, with only occasional deviations into originality and excellence.

The fate of "The Play of the Week" is encouraging, and Standard Oil has set a high example that other stations might do well to follow. But unwarranted optimism will be readily checked by a glance at the rest of the T.V. programming. This is but

one program on an independent New York area station. There are still, in the T.V. industry, more perils than there are Paulines.

BIRTH CONTROL CONTROVERSY

THE "birth control controversy" is dealt with in an unusually full, unusually fair and unusually helpful way in a recent, special issue of *Worldview*, "a journal of religion and international affairs" (170 East 64th St., New York 21. \$2.).

"The trouble with the controversy to date," according to *Worldview*, which is edited by former Commonweal editor William Clancy, is that "there has been little attempt at reasoning together; we have seen, rather, a contest in hurling epithets. We have heard charges of 'immorality' and counter-charges of 'authoritarianism.' One group has deplored the fomenting of 'hysteria' over the 'population explosion'; the other has denounced 'callousness' toward the sufferings of the human race."

To rescue the subject from this unfortunate collapse into bitterness, irrelevance and confusion, *Worldview* suggests a spirit of "let us reason together," and to that end presents a symposium of views which are remarkable in their frank disagreements and yet absence of acerbity. The collection begins with the complete text of the Bishops' Statement which occasioned the present uproar and follows this with considerations of various aspects of the problem by six Americans of different political or religious points of view.

The six contributors are Bishop Stephen F. Bayne, Jr. of the Episcopal diocese of Olympia, Washington; James O'Gara, managing editor of *The Commonweal*; Dr. John C. Bennett of Union Theological Seminary in New York; William Esty, former research director for the Planned Parenthood Association of America; Robert Lekachman, professor of economics at Barnard College, New York; Will Herberg, author of *Judaism and Modern Man* and *Protestant, Catholic, Jew*.

No easy consensus comes out of these discussions, nor could it. The purpose of *Worldview* was "to provide a forum for the stating of serious differences, because real argument can go forward only after these have been explored." It seems to us that this purpose is impressively achieved and that the hope expressed in the magazine's introductory editorial is by reason of its own publication that much closer to fulfillment: "that the argument can proceed more rationally, and more charitably, than it has begun."

Religion in College

*A Catholic reports on a Lutheran
experiment in religious education*

by JEROME TAYLOR

VALPARAISO UNIVERSITY, a fast-growing and vital Lutheran institution in northern Indiana, has during the past year begun an experiment in religious instruction of no small interest to all concerned with the Christian education and formation of college youth.

Inspired in large part by President Otto Paul Kretzmann's emphasis on "relevance" in all departments of Valparaiso's curriculum, this experiment in religious instruction has a liturgical foundation and a "practical" or "functional" orientation. Such a conception may suggest to Catholics on the one hand the kerygmatic approach to theology, as described, for example, by Father Johannes Hofinger, S.J., in his *The Art of Teaching Christian Doctrine* (Notre Dame, 1957), and, on the other, the thesis of Christopher Dawson that worship, "where religion touches the individual psyche," is the real key to Christian education, and that Bible, missal, breviary, and the *Acta Sanctorum* are the fundamental "classics" in this process.

Familiar for some decades in Europe through the varied advocacy of such men as Fathers Jungmann, Rahner, Dander, Lotz and Lackner of the Society of Jesus, as well as from the criticism which their ideas have called forth, the kerygmatic approach to theology has begun to have an influence upon the revision of religion curricula in Catholic colleges in this country. Characterized by its proponents as being not anti-scholastic but complementary to the scholastic approach, the kerygmatic teaching of religion is nonetheless contrasted to traditional scholasticism as being "not for the mind alone, but for the whole man, for life and action."

For at least two reasons, the Lutheran experiment at Valparaiso may be of particular interest to Catholics who wish to weigh further the strengths and perhaps limitations of this approach. First, integrated with the

liturgy of the church-year as lived by the entire college, the Valparaiso program is organized around Gospel and Epistle lections which, in the Lutheran service, are largely the same as the Gospels and Epistles of the temporal cycle in the Roman missal. Second, the very fact that the program is Lutheran may provide Catholics with a certain detachment of perspective not so easily obtainable were they judging a comparable Catholic program. Pastor Robert W. Bertram, new young head of Valparaiso's religion department, to whose personal piety and efforts the program largely owes its present form, has kindly made available to the writer not only his official reports and evaluations of the program's first year, but also a sheaf of some seventy student assessments, for the most part anonymous, in which one finds candid, often arresting revelation of the course's impact.

BEFORE the inception of the present program, the teaching of religion at Valparaiso consisted of a series of didactically organized surveys in "The Teachings of Christianity" for freshmen, "Introduction to the Bible" for sophomores, and certain more specialized electives for juniors and seniors. The courses followed traditional Lutheran theological topics or tracts—for example, *On Man, On God, On Authority*. It was partly the desire to restore primary texts to their primacy in the teaching of religion, partly the desire to achieve practical orientation of the courses to the Christian life of each student, that led to the formation of new freshman and sophomore courses and to their integration with the daily chapel service. Pastor Bertram's Special Report to the University's Self-Study Committee, March 6, 1959, characterizes the new courses as follows:

"The new courses reflect a deliberate effort to relate classroom instruction dynamically and integrally to the concrete problems and opportunities of the Christian life. To this end each week's reading assignment in the

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freshman and sophomore courses takes its departure from the Gospel and Epistle lections traditionally appointed for that week in the Christian church-year. These are the same lections which almost all Valparaiso students (not only Lutherans but many non-Lutherans as well) encounter in public worship, Sunday after Sunday, in the years before, during, and after their stay at Valparaiso.

"To this traditional Biblical literature the student is now invited to take a second, closer look and to explore its significance for himself and his world through socratically conducted classroom discussions, through supplementary reading in the Christian classics and even in recent fiction, and through weekly student essays. Moreover, the same Christian themes which pervade the week's work in the classroom are echoed liturgically in the daily chapel services, Monday through Friday."

The syllabi for the courses give further insight into the program. The freshman course is built around the Gospel lections of the church-year, the sophomore course around the Epistle lections. For each week of instruction, a doctrinal theme, a "methodological goal," a group of required supplemental readings, and from two to seven topics or questions for student essays of a half-page to a half-dozen pages in length are specified. Doctrinal themes for each week are dictated, in the freshman course, by the Gospel pericope in the Sunday liturgy for the week. Examples of these are: Mercy's triumph over Law (16th Sunday after Pentecost); Christ's claim to Messiahship as centered in His authority to forgive sins (18th Sunday after Pentecost); salvation as salvation from the judgment of God (23rd Sunday after Pentecost); the final coming of Christ as the culmination of God's work of salvation in the world (1st Sunday of Advent).

The "methodological goals" seem to involve either the inculcation of knowledge or the demonstration of a method essential to analyzing the Scriptural readings of particular Sundays for their doctrinal and moral content. Typical methodological goals provide for study of the Lord's use of the parable form as an indirect means of communication; His method of answering a question with a question; His use of the Old Testament. Others provide for an introduction to the theological thought-world of John; to the hermeneutical implications of the doctrine of the two kingdoms; to the "Kingdom of God" as an eschatological concept; to the application of apocalyptic prophecy to the contemporary life of the Church.

TO SEE how doctrinal theme, methodological goal, supplemental readings and student essays are correlated, one may look, for example, at the syllabus entry for the week of the Fifteenth Sunday after Pentecost, which, in 1958, coincided with the second week

of Valparaiso's school year. Here, the Gospel lection concerns the Lord's raising from death of the only son of the widow of Naim (Luke 7:11-17). The methodological goal was "Basic treatment of a miracle story as a revelation of Christ's victory over sin." The doctrinal theme was "Death as man's natural condition and Christ's work as the conquest of death."

During the previous week, students had studied material on the synoptic Gospels in A. M. Hunter's *Introducing the New Testament*, together with Martin Luther's "Explanation of the First Commandment" from the Lutheran Large Catechism. Now they were asked to read and consider the first three chapters of Genesis, Psalm 89 (numbered 90 in the Lutheran Bible), Luther's exegesis of that Psalm, and the formulary for the confession of sins in the Lutheran service book. They were also asked to use a concordance of the Bible to look up and study other Scriptural uses of the terms "visit" and "visitation." (The account of the raising of the young man of Naim, it will be recalled, concludes with the statement that the beholders were struck with a great fear and "glorified God, saying: A great prophet is risen up among us: and, God hath visited His people.")

On the basis of their study, students were asked to write three essays in answer to the following questions: 1) Why does God's visitation in Jesus Christ fill the people with fear? 2) What clues do the first three chapters of Genesis afford as to the legitimate foundations of such fear? 3) Do Christians today meet Christ as did the young man of Naim? Where? When? How?

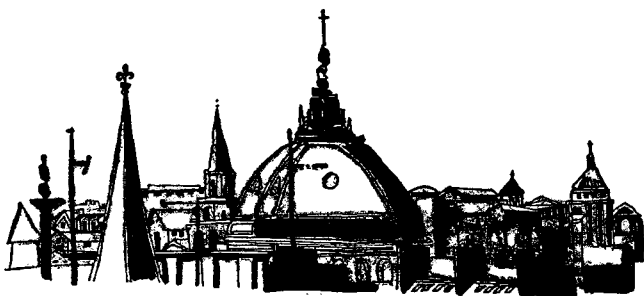
The Catholic, to be sure, will be unwilling to accept without further qualification the idea that death is man's "natural" condition. But doctrinal divergences apart, the Catholic may well admire the way in which the readings from Genesis, Psalm 89, and the formulary of confession make available to the student what the Gospel incident teaches about sin as veritable death, about Christ's power to restore life to the soul through forgiveness of sin, and about the fear and glorying with which the Christian properly beholds man's death in sin and God's redemptive visitation. These are precisely the lessons found in St. Augustine's homily on this Gospel lection, excerpted in the Roman breviary for this Sunday:

"The raising of that young man from death filled his widowed mother with joy; but our Mother, the Church, rejoices too, when day by day she sees men raised from spiritual death. The young man of Naim was dead in body; those whom Mother Church sees are dead in soul. Men outwardly mourned the death of the former, which took place before their eyes; the hidden death of the latter is not inquired of or seen. But He Who knew such souls to be dead—He sought them out. Only He who knew them to be dead could make them alive

again. . . . Did not Jesus say to the young man: 'Young man, I say to thee, Arise'? Was not this young man restored to his mother? In the same way, if he who has committed sin, awakened and trembling at the word of Truth, rises again at the word of Christ, he is restored to life. Let him who sees himself lying in this death take means to rise again with speed."

The lessons learned from each week's study were objectified for students, from time to time, through the consideration of how they applied to characters and situations found in modern secular literature. Alan Paton's *Too Late the Phalarope*, C. S. Lewis's *The Great Divorce*, Pär Lagerkvist's *Barabbas*, and Arthur Miller's *Death of a Salesman* were to be employed for this purpose at various points during the year. Nor should it be thought that the liturgical pericopes provided the only source of religious instruction. Rather, these provided the occasion for correlative study of the Lutheran confessional books—the Augsburg Confession, the Large and Small Catechisms, the Smalcald Articles, the Formula of Concord, and the Catholic Creeds (Apostles', Athanasian, and Nicene). They likewise provided the occasion for studying, in appropriate sources, such historical topics as the Pharisees, the nature and observances of the Hebrew Sabbath, wedding customs in Palestine in the Lord's time, the concept of "the Suffering Servant," messianic expectation among the Jews, the concept of the "goyim" and the Hebrew ethne, and the Holy Spirit and Paraclete in Jewish theology.

BUT A description of the materials of the course without discussion of the motivation which governed the instructors in the classroom would be inadequate. At Valparaiso, the term used to characterize this motivation is "pastoral." "What this approach to religious education requires of the instructor," writes Pastor Bertram, "is that, far from being merely an academician, he bears a heightened pastoral responsibility for his students' spiritual maturity. This concept of the instructor's pastoral office was taken seriously when, during the past year, the four new men who were added to the staff were selected not only for their theological and pedagogical competence but as well for their proven experience in the parish ministry."



Pastor Bertram believes that the scientific quality of the doctrinal content of the Valparaiso courses suffers no diminution, indeed is enhanced, by their pastoral orientation. Where personal relevance, where the life of a student, is at stake, the importance of rigorous exactitude in formulation and of adequacy in communication becomes crucial. He feels that the pastoral approach is consistent with a view of the layman's vocation as being essentially "a stewardship of the divine mysteries in his own life and the life of his neighbor—a vocation distinct from that of the theologian, called to critical surveillance over, and advancement of, the doctrines of the Church."

Certain objections to the pastoral emphasis are both recognized and answered by Pastor Bertram's Annual Report to the President, the Dean of the Faculty, and the Dean of the College of Arts and Sciences:

"When this pastoral approach to religious instruction was first enunciated as University policy last year (and of course it has always been operative at least implicitly), it was attended by grave warnings. Some feared that this approach would reduce the podium to a pulpit or would transform college instruction to a 'glorified Sunday school.' Experience so far shows that fear to be unfounded. A more noteworthy warning—and one with which I originally sympathized—insisted that students could never strike up pastoral rapport with the same man who had to sit in judgment on their academic work, levy their assignments, enforce their deadlines. What we have discovered—somewhat to my astonishment—is that students *want* to think of their religion instructor as exercising a pastoral office and, by their questions and demands upon him, may even force him into that position against his will. I have no sure explanation of this phenomenon, unless it be that Christian students know better than to think of the ministry as simply permissive and non-judgmental. Perhaps they sense that the Word which he is under oath to teach transcends even the gap between teacher and students and lays the same claim upon him that it does on them."

WHAT HAVE been the effects of the new program with its functional adaptation to the students' spiritual growth, its pastoral emphasis, and its integration with daily liturgical worship and the weekly lessons of the Sunday liturgy? Last March, after five months of operation, the following results were reported:

"Dormitory counselors report that freshman students show an unprecedented enthusiasm for their religion courses. There are alumni and faculty who say this is the change for which they have long been waiting. Letters on file from gratified students, parents, and pastors claim the courses have enhanced not only the students' theological sophistication but their capacity for intelligent Christian judgment. Student counselees, in num-

bers which long ago have exceeded the normal counseling load of the departmental staff, credit the religion curriculum for their new ability to apply the Christian faith to problems of their own existence. To the pleasant surprise of many, two fraternities and three sororities recently have requested for their residences an ongoing arrangement of pastoral help from the Department of Religion. Over sixty copies of the course syllabus have been mailed out in response to requests from interested individuals and institutions. Best of all, perhaps, is the high morale which the instructional staff itself is investing in the new project." Moreover, daily chapel attendance has reached a new high.

A more fundamental insight into the quality of the course, however, is to be gained from the student statements already referred to. These were written in response to the question, "What changes, if any, has this course made in my life and thought?" As a special precaution, students were assured that their remarks would not be read until all grades were registered. The statements provide a moving, occasionally frightening, testimony of the students' struggles to pass beyond notional to real assent, with all the doubts and hazards this process may involve.

One student writes: ". . . the long and drawn out picture of sin, the curse, death, and hell really opened a door, you might say, for me that was not fully opened before. I realize so much more fully that I need God's grace abundantly and that real salvation through Jesus Christ is an absolute necessity. Of course, I knew it before, but as passing knowledge. . . . This semester taught me the true theology of the cross and suffering means much more because I see it was the only way He could get to the Father and intercede for us. The question of Thomas, which I never fully understood, is clear in my mind. Christ's temptation took on a new and deeper meaning to me. Almost every lesson from Quinquagesima to 'Exaudi' [the Sunday within the Octave of the Ascension] held something for me."

Not all students have such positive results to report. Here is one who writes of severe struggle with his faith as a result of the course: "I guess the main thing that the course has done to change my thought is that it has caused me several times to sit down and actually question what it was that I believed and the validity of my beliefs. To be perfectly honest, I don't know whether I like this change or not. I have always had a strong faith, based on what my parents, teachers and pastor have taught. It was an accepting, comfortably secure faith, and I never so much as thought of questioning anything I heard and read about Jesus and the Christian faith in general. Now I sometimes feel that the central core of my faith, which is still as strong as ever, is clouded over by a hundred questions. . . ." For this student, one hopes for the happy resolution of a colleague who writes: "When questions regarding my

faith came up, at first I was near-offended, then indifferent, and finally I think I came to realize that this questioning of my faith was for its strengthening, not to break it down or destroy it."

TYPICAL of repeated statements about the surprise, the shock to complacency, the initial resentment, and final appreciation of the course is the following: ". . . the course is certainly not like I had imagined a religion course would be. . . . Like a good many of my classmates I came to Valparaiso fully armed with two years of confirmation instruction and many more of active Sunday School attendance. I knew lots of Bible stories, and if I were to brush up, I would have been able to recite, verbatim, the chief parts of Christian doctrine as found in Luther's Small Catechism. I am rather ashamed to admit that I believed there was very little else for me to learn. The beginning of the first semester I was definitely in for an awakening, and I didn't care for the idea. I had felt safe and secure, enveloped by my blanket of Lutheran teachings. It took many weeks during which I complained very bitterly about all the extra work for a 'two credit' course before I seriously began to evaluate just what I was gaining. . . . If the religion course has done anything for me, personally, it has been to take me down a notch or two. I am certain far too many Lutherans believe they know everything."

Many Catholics students come to college with the same complacency about their knowledge of the faith, the same expectation that further religious instruction will be "old hat." Many have the same need to move from simple or notional to complex and real assent, the same failure to grasp the significance of the daily Communion to which they are exhorted, the same need to penetrate the meaning of the liturgical texts they find in their missals, the same need to confront the plan of salvation as a living reality for themselves and their world, the same opportunities for correlating their religious instruction with their life of worship and for achieving the genuine spiritual awareness which such correlation begets.

These are observations which no one will contest. The great value and importance of the Valparaiso program is that it may suggest lines along which a Catholic experiment in the correlation of theological study, liturgical life and pastoral guidance might be designed.

Meanwhile, Pastor Bertram is hopeful but sober about his program's future. There is, for Catholics, much to think on in his words: "Because of the new curriculum's temporary deficiencies, and for other reasons, it has not lacked for critics and has enjoyed few concessions. Clearly, it will have to succeed by its own merits. But one thing is sure: Whatever its liabilities, the curriculum is never charged with being superficial or unchallenging."

GREEN YEARS

THE NINETEEN fifties were a decade of remarkable growth for American Catholicism. I do not refer to numerical growth, though that was important, nor to the establishment of new Catholic institutions, though here the record is unparalleled. I am thinking, rather, of a coming-to-age, a maturing of a Catholicism that is at once genuinely Catholic and authentically American. I do not believe, mind you, that the maturation is anywhere near complete; we still have a long way to go. But if one may speak in such terms, we may have reached the peak of uncertain adolescence in the nineteen fifties.

There have been many changes in the past ten years. One of the most satisfying, I think, is the improvement in the Catholic press. Just a decade ago, Donald McDonald, who was to distinguish himself as the editor of the diocesan paper in Davenport, Iowa, wrote an article in *The Commonweal* which, to say the least, was something less than complimentary about the performance of diocesan editors. The roof almost fell in on Fourth Avenue after the article got out. But after the dust settled and the last angry reply was filed away, it became clear that Mr. McDonald's criticism had not gone unheeded. There have been steady improvements in the Catholic press, not least of all in the sharpened distinction now made, not, in the old categories, between the "official" and the "non-official" Catholic press, but between two aspects of the "official" press—its role as the authoritative spokesman of a Bishop guiding his people on questions of faith and morals, and its role as a bearer of the highly fallible opinions of highly fallible editors.

Probably the most significant discussion in the nineteen fifties was the prolonged consideration of Catholic intellectual life which got under way about the mid-mark of the decade. During the first half of the fifties, suspicion of eggheads and anti-intellectualism throve throughout American life. The yahoo crusade seemed made to order for a certain kind of Catholic mind.

But, thanks to the controversy begun by Msgr. Ellis' findings that Catholics were lagging behind other Americans in national leadership, the notion that intellectual excellence is regarded as a Catholic ideal has been restored and may have set the stage for genuine achievement.

Senator Joseph R. McCarthy was the keynote speaker at the 1950 Catholic Press Convention. Today, I believe it more likely that the new Senator McCarthy from Minnesota could set the tone for the convention. Not that devotees of the earlier McCarthy among the editors have all been converted, but I cannot believe that even the most unsophisticated among them would

be satisfied in 1960 with the kind of thing Joseph McCarthy handed out at that 1950 meeting.

I may see only the wrong (or the right) papers, but there does seem to be a more thoughtful consideration of political issues in the Catholic community than there was in those days when the "conspiracy" thesis dominated the thinking of so many. I know the old anti-U.N., anti-fluoridation, anti-Eleanor Roosevelt, anti-bleeding hearts, anti-foreign aid, anti-A.D.A., anti-everything syndrome still afflicts a good many, but haven't they become a decided minority? Don't they sound more and more like voices from the past?

Two other developments of the nineteen fifties seem to be full of promise. First of all, the growing and long overdue recognition by American Catholics that they are living in a pluralistic society which is governed through a secular state. One has only to look back to the fiery editorials written at the time of controversy about "The Miracle," early in the nineteen fifties, to see how this awareness has grown. At that time there was almost universal agreement in the Catholic press that it was quite proper for the State to ban a film on the grounds of sacrilege. When the Supreme Court unanimously held otherwise, the decision was accepted but with dire warnings that the Court was blind to the moral order.

I doubt that if the same case came up today, Catholic opinion would be quite so united in opposition to that of the Supreme Court. For, in the years since, understanding of the Constitutional issues involved in such matters has been developed. There is a more profound understanding of the relationship between morals and law, today. Thanks mainly to Father Murray, a clearer understanding of the differences between the American concept of civil liberty and the principles of Jacobin liberalism has caught on.

The second development, still in a primitive stage, is the growth of interfaith communication. Catholics and Protestants have finally started to talk *to* each other, instead of *at* each other, though there is still plenty of the latter in both groups. This substitution of dialogue for warfare seems to be the most sensible of moves, but it sure was a long time in coming. The movement, if it can yet be called that, is still embryonic and if it is not carefully handled could be still-born. Both Catholics and Protestants are not yet sure what they have to talk about and are burdened with the fears and suspicions that are part of both heritages. But, difficult as it is, with P.O.A.U. partisans on the one hand and their Catholic counterparts on the other shouting old war cries, even faltering conversation is an advance.

JOHN COGLEY.

Apostle of Humanism

by FRANCIS X. DUGGAN

HARRY LEVIN, in *The Power of Blackness*, speaks of "the old assumption, which would not be seriously challenged today, that esthetics depends upon ethics." If that old assumption has in truth regained its former eminence, and if it is true also, as we hear from other sources, that America is in process of a return to conservatism, then the times may favor a reappraisal of Paul Elmer More, whose stand for morality in the arts and conservatism in politics provoked the derisive anger of this country's literary and political liberals some two and three decades ago.

More once wrote to a friend that there were only Greeks and Barbarians after all and that his generation might live to see the force of that truth. He himself died before the second world war, but to us who have seen what happened then and what has happened since the force of the statement is evident enough, except perhaps for an occasional embarrassment over the identity of the Greeks, and our belated suspicion of the fruits of victorious idealism.

Abroad, we are disillusioned to find that mob democracies and parvenu dictatorships have replaced the old empires; at home, although we accept the reforms of the past several decades, even after the reforming impulse has declined, it is at least fashionable to question pragmatism in education and law, and even religion has acquired a new, though questionable, respectability. More, of course, would not have defended himself by any mere appeal to external events, nor would he have taken consolation from the latest shifts of popular opinion. His ultimate appeals were to happiness and justice (which he identified), and no more than his own would our humanitarian age accept his strong intellectual and moral conviction.

Nevertheless, the changes which have occurred in the years since his death nearly a quarter century ago, whether they justify his forebodings or not, may at least have established a more congenial atmosphere for the appearance of Arthur Hazard Dakin's new biography *Paul Elmer More*. (Princeton University Press. \$7.50). Indeed, the very tone of Mr. Dakin's book, when we compare it with that of its most ambitious predecessor, reflects a change.

Mr. Duggan is a member of the English department at St. Joseph's College, Rensselaer, Indiana.

Robert Shafer's *Paul Elmer More and American Criticism*, which appeared in 1935, was itself part of the great humanist controversy of the thirties, and in its controversial intent it occasionally lost sight of its subject; Mr. Dakin's book is free of controversial purpose and proceeds as if its author thought it possible to deal with his subject without apology.

ALTHOUGH More is chiefly remembered, along with Irving Babbitt, as a founder of the new humanism, Mr. Dakin correctly reduces his humanism, in this narrow sense, to the status of an episode in his career. More was too much an individualist to give himself wholeheartedly to humanism or to any other movement, and he apparently felt during the height of the humanist furor that his identification with the new humanism belied his actual position. In part his dissatisfaction came from a disagreement with many of the humanists, including Babbitt, over the value of religion, but in addition he had apparently grown tired of the whole squabble.

To those familiar with his career, this discontent might appear to be another manifestation of that mutability and rootlessness so much noted by his opponents. His first published writings reveal a kind of misty romanticism and a strong predilection for Hindu theosophy; next he is a Platonist; and finally a highly idiosyncratic Christian. Nevertheless, as he several times insisted, there was a continuity underlying the changes, and the disappointment with the new humanism is more properly taken as the corollary of a desire to avoid a peripheral involvement and to return again—or, better, to stay with—the truth he had discovered by the time humanism became a public issue.

The external events of More's life can be easily recounted. He was born in St. Louis in 1864. After graduating from Washington University and teaching for several years at Smith Academy, he went to Harvard to study oriental languages. It was here that he met Irving Babbitt and formed the most influential friendship of his life. After another short stint at teaching—this time at Bryn Mawr—and some free-lance writing, he turned to journalism and served on the staffs of the *Independent*, the *New York Evening Post*, and the *Nation*, which he edited from 1909 to 1914. During this journalistic period he wrote most of the pieces

he collected from time to time in the eleven volumes of *Shelburne Essays*.

In 1914 he retired from journalism to a life of leisurely scholarship. After moving to Princeton, he began what he looked upon as the work of his lifetime—that study of Platonism which issued in *The Greek Tradition*, a six-volume history of Greek philosophy from Socrates to the Council of Chalcedon. In 1918-1919 he began teaching at Princeton, at first in philosophy and later in the classics. From about the time he began work on *The Greek Tradition* he more and more gave over his literary studies in favor of theology: the last volume of *Shelburne Essays* appeared in 1921.

In the late twenties he once again returned to literature, though only half-heartedly, it seems to me, and not with the same success that marks his earlier writings. His chief interest by this time was in religion and theology, and he viewed literature pretty much as an adjunct to religion. That attitude persisted till his death in 1937.

His learning was immense. One gets the impression while reading him that he had read everything in Greek, Latin and English literature and a good bit of continental European; the whole body of oriental religious writing; all classical, medieval and modern philosophy; and, besides miscellaneous other things, just about every detective story ever written. No doubt

the impression is exaggerated, but his energy was prodigious.

In the spring of 1900, besides his regular work, he was reading ten or twelve volumes a week of French, Spanish and English literature. His curiosity was somewhat tempered by contemporary literature, but it never left him, and its most enduring object was Greek. A friend who visited him once during the last couple weeks of his life, when cancer had reduced him to seventy-five pounds, found him propped in bed reading Homer, a Greek copy in one hand and a French translation in the other.

For about forty years he had carried on a controversy with the intellectual forces pushing to the fore in America in the early twentieth century. He was particularly an opponent of the extension of scientific thinking—and specifically of the Darwinian hypothesis—into other areas, and a good bit of his writing is a polemic against those men and movements which consciously or not took their impetus from it: pragmatism in philosophy, liberal American Protestantism, progressivism in politics, the whole range of humanitarian social reform, and the naturalistic bent of contemporary literature.

SUCH A compressed resume of his interests and activities gives the impression of a life frittered away

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on divergent and impulsive ends, and this is the impression he sometimes got himself when he looked back on his work from toward the end of his life. It gives the impression also that his temper was primarily negative. But seen in retrospect, all his major activities become part of a single quest, and his opposition to his own times is only the obverse, though perhaps the more noticeable, side of that quest. Against all the isms stemming from the *Origin of Species* and the older tradition of philosophical naturalism he insisted that human affairs were primarily moral and that the truest guide to them was Plato. But he came to the full realization of this position through an inner course as varied and apparently changeable as the outer.

Sometime early in his life More developed a consciousness of two opposing tendencies in his experience—a contradictory pulling toward peace and withdrawal on the one hand and toward immersion in the flux of activity on the other. This consciousness, which he never lost, became the source of his philosophical dualism and of his strong distaste for any belief—whether Catholicism or agnosticism—which struck him as a monistic rationalism; it became also the basis of the new humanism.

It was in search of some explanation of this experience that he went to Hindu philosophy and from there to Plato and the Platonic Christianity of his later years, in which he saw the Incarnation, with its infusion of the eternal spirit into the flux of time, as a divine confirmation in the historical world of the testimony of his own experience. He had begun life as a Presbyterian but had soon abandoned the rigidities of Calvinist doctrine, as he saw them, for a brief experiment in atheistic materialism. A chance discovery of the Manicheans put him on the track of an explanation of his dualism and awakened his interest in oriental literature.

Finally repelled by the extreme mysticism of the oriental systems, but still looking for some sort of creedless religion—an object he later saw was self-contradictory—he turned to Plato. His study of Platonism took him to the Greek Fathers and to the Anglican divines of the seventeenth century, and with what he found in the tradition of Platonic Christianity his search ended.

The stages in this progress, however, are not distinctly successive, and we detect in any later stage the lingering influences of an earlier. More's early Platonism is somewhat Vedantic, and he seems to have adopted Christianity because it confirmed Plato. Looking back over the course of his religious development from a vantage point in the thirties, he seemed even to himself to be less one man than all mankind's epitome.

Yet his motive was steady, and the unity of all his writings, however much they were occasioned by par-

ticular events in the late nineteenth and early twentieth centuries, lies in their being in very large part the reflection of a personal search for some philosophy or religion that would, as he said, bind together the separate strands of his personal experience. Mr. Dakin's biography clearly demonstrates this unity.

BUT HOW does More's literary work fit into his religious development? I do not mean to reduce it to a place of secondary importance; certainly More himself, in his literary essays, was not conducting a series of religious inquiries. Yet his insistent moral interest is commonly known, and we find all through his literary essays the philosophical terminology and the basic assumptions of his dualism. Whether he will be best known for his literary, for his philosophical, or for his political writings remains to be seen, though I incline to the opinion that the literary are of most importance and the political least.

These latter, of which *Aristocracy and Justice* is the best example, are too derivative to be of much primary importance. Whatever their worth, his political ideas have been earlier expressed by others, and more effectively; and they are not so directly addressed to the problems of the twentieth century as to be any more immediately useful than Plato or Coleridge or Burke.

The philosophical and religious writings suffer from

an opposite defect; they are too personal to have any wide influence. Though More praised the Anglican and the Episcopalian communions, he would never let himself be confirmed, and his own beliefs are a curiously personal interpretation of Christian dogma. As a revelation of his mind, his sincerity, and his scholarship, *The Greek Tradition* and *The Sceptical Approach to Religion* are impressive enough, but as apologetic arguments—and they were designed as such—they are unconvincing and private. Whether Mr. Dakin shares this opinion I do not know, but the defenses he offers against critics of More's philosophical writings seem tacitly to admit as much.

More's literary essays, on the other hand, despite their sometimes too apparent moralism and dualism, make sensible and enlightening judgments on the writings and the works they consider. We find we can agree with many of his conclusions and the germinal quality of his essays is attested by the fact that many of their points have found repetition, fuller development, and scholarly support in the writings of more recent students. Some of them—as, for instance, the essays on Hawthorne—are as good as anything of similar scope done on their subjects. More was one of the most prominent and influential critics at the beginning of the great flourishing of twentieth century American criticism, and he still is a good critic.

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IT WILL BE evident to any reader of *Paul Elmer More* that the biography rests on a great amount of research; but the full extent of that research and the value of its findings are not, perhaps, sufficiently evident. The list of More's publications runs to over eight hundred items, of which a great portion, if not most, appeared anonymously in scattered periodicals. Further, More was a good correspondent and wrote to scores of persons of greater, lesser, or no prominence in the intellectual affairs of the twentieth century. Of More's thought the letters reveal no new facets, but they contain a great deal of what we might call the minutiae of intellectual history, and they show the development of More's ideas, the influences that formed them, the relationship between them and the character of the man, and the character of the man itself.

Indeed, the resultant picture is less one of a literary critic or a philosopher than one of a man of great moral and intellectual integrity bringing the problems of his life into order. The commonest view of More sees him as a controversialist, a partisan, an opponent of innovation, a serious and humorless moralist, a puritan, a prude. His own writings too often give substance to this picture, but he was also a man of many close friendships, of humor, of generosity, and—though the word embarrasses modern ears—of gentleness.

Mr. Dakin's biography shows the depth of his emo-

tional nature, which was, as it was with Newman, one with his intellectual. It shows him in the intimacy of family ties, as a youthful romantic and a sentimental poet (if only Mencken had known!), as a bridge player and an incorrigible reader of detective stories, as a flutist in impromptu quartets, as a schemer for Babbitt's academic advancement, as a somewhat social recluse at Shelburne, as a shy but efficient teacher, and as many other things. But it shows him chiefly, however, as the kind of man our age needs as much as any age—as a man of great purpose, reverence and integrity.

FOR MY GODCHILD AT BAPTISM

*Sicut cervus desiderat ad fontes aquarum:
ita desiderat anima mea ad te . . .*

Child of our keeping, what is innocent?
Your sleeps instruct us, and your thirsty cries.
Three-tongued to give back what the world denies,
water today undoes your elder debt,
while we who speak your part as parents lent
by this play's act invisibly beget
our composition.

Child, if we drink for you,
be our forgetting who behold you: new.

CAROL JOHNSON.

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Supporters of college football see
attacks as assaults by the intellectuals

What Price Football?

by WILLIAM B. FURLONG

THE ARROGANCE which long marked the administration of college football is tempered these days with a faint touch of sweet rationality. The game is under attack from many quarters: college presidents, newspapers and magazines, sometimes even the coaches—more likely ex-coaches—themselves. The concern is not moral; that question exerts virtually no influence and no discipline on the men who administer college football. The concern is frequently expressed as one of survival, as a Fear of Russia complex: can a nation devoted to building bigger and better football stadiums and the teams to play in them expect to survive in competition with a nation zealously building bigger and better rockets and the nuclear warheads to go in them? It has also been expressed more ably, aptly, and abstractly in terms of the aims of education: does the frenzied and frequently hypocritical administration of college football fall within the context of any high aim of education? Does it possess or share the intellectual honesty and high moral purpose with which we want our universities to be endowed?

Supporters of college football see attacks upon college football as an insidious assault of the "intellectuals" upon the athletes. They are usually mistaken. Most of those who deplore the enveloping importance of college football accept amateur athletics in college as a wholesome and desirable part of the total college experience. What they oppose is professional athletics masquerading as amateur athletics on college campuses as well as the hypocrisy and deceit necessary to propagate that notion.

Similarly, the arguments justifying high-pressure college football tend to be alarmingly sophistic. Many athletic-department men justify it as a method for giving the "poor boys" a chance to go to college. If this is true, they've developed a preposterously elaborate mechanism to educate a relative handful of boys of questionable poverty at each college. Many college presidents justify high-pressure football as a mass outlet for the combustible energies of college boys—spectators and players—who, they suggest darkly, would

otherwise be out pegging stones at the Vice-President or filching panties from coeds. A case for football *can* be made of its cohesive quality, of its ability to bring together the college community—students, alumni, administrators, and sometimes even the faculty—in a crucial ritual with a common interest and a common spirit. But this can be achieved without the gross professionalizing of the game—if anybody really cared about it.

Actually, all this is cant which embroiders or evades the truth. Put most simply and starkly, modern college football is a promotion, a gigantic and highly profitable public relations device.

To be sure, even education needs to be advertised and promoted. And advertising needs a symbol with impact and empathy, a symbol that commands a continuing loyalty. Football is that symbol. It evokes an enthusiastic open-the-pocketbook-to-alma-mater spirit at a time when most colleges are seeking eagerly open pocketbooks. The businessman who cannot understand or appreciate education—what did it ever do for *him*?—may be inspired to an orgy of generosity (\$25 or \$250,000) by an undefeated football team. The state legislator who remains indifferent to education's dubious abstractions can be moved, by a winning football team, to beaming approval of an increase in the state university's budget. All across the nation, football gives a university a new and irrelevant stature. In Oklahoma, it is said, even by the university president, that football at the University of Oklahoma has done more for the state than anything since Will Rogers. So the promotion is frequently successful. But at what point does the symbol of advertising replace the goal of advertising?

THE MOST critical and tawdry aspect of the whole system—where it is betrayed as existing for itself rather than for the goals of education—is in recruiting of college players. Usually the recruiting takes place on two levels. One is conducted openly and unabashedly by the university. The other is conducted furtively and eagerly by the alumni.

Some years ago the National Collegiate Athletic Association set a "ceiling" on what a university could

Mr. Furlong is a newspaperman who works in Chicago. This is his first appearance in *The Commonweal*.

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offer an athlete. That ceiling included room, board, books, tuition, and fifteen dollars a month spending money. In most cases, the ceiling has become a floor. A number of methods have been devised to evade the rule. Some boys are given "jobs" that pay handsomely. Others are given a number of tickets to every football or basketball game, tickets that they can sell at a very significant profit. In the Pacific Coast Conference, it was long a practice to extend a boy a "loan" which was never repaid. In any case, the extent of athletic aid is soaring. Between 1948 and 1956, legitimate aid to athletes increased 550 per cent in the Big Ten. One Big Ten school listed \$141,933 in financial aid given to athletes in 1955. Most of the colleges engaged in big-time athletics carry at least a hundred boys a year, and sometimes many more, on financial aid.

The coaches at a school engaged in big-time football feel that the college must admit at least thirty-three football players a year on some sort of financial aid program. The reason: most coaches live by a rule of thumb which says that only one football player out of three admitted to the school will be on the varsity—though not necessarily on the first string—in his senior year. The other two-thirds are injured (and thus usually lose their scholarships) or drop out of school because of academic reasons or transfer elsewhere. (The quarterbacks who carried Illinois to its last two Rose Bowl victories had been fifth- and sixth-string quarterbacks on Notre Dame's freshman team before transferring.) Therefore, simply to be assured of eleven capable football players in each year of college, the school must admit at least thirty-three a year. As an example, Terry Brennan recruited only eighteen football players in 1954, his first year as head coach at Notre Dame. For two seasons, he did very well with material held over from the Frank Leahy era. Then in 1956, his third year, the senior football players at Notre Dame were sidelined with injuries. There were not enough boys left out of the eighteen recruited in 1954—by this time they were juniors—to replace the injured seniors. So Brennan had to turn to unprepared sophomores and Notre Dame lost eight out of ten games.

All this highly-commercial recruiting is deplorable but at least it is visible. The universities acknowledge that it is going on. They do not acknowledge the work of the alumni and, for the most part, that ignorance is preserved in the face of the most formidable evidence. Tax records indicated that from 1952 through 1954, an alumni group in Los Angeles paid \$189,102 to athletes attending U.C.L.A. Some years before that, several alumni of the University of Idaho actually kidnapped Gene Conley, now a 6-7 major-league pitcher, from the campus of Washington State University and carried him across a state line in an effort to persuade him to play basketball for Idaho.

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Usually, though, the activities of the alumni are not so well-publicized. A personal friend of mine, for instance, an earnest, thoughtful young man with exceptional football skills, attended three different colleges—Michigan State, Notre Dame, and Northwestern (not necessarily in that order)—and played varsity football at each school. He wound up his career jaded and disillusioned. “I should have stayed at (the first school he attended),” he told me several years ago. “They guaranteed that I’d have \$8,000 in the bank on the day that I graduated.” Another boy claimed that he was offered a blank check by representatives of one Big Ten school. Another midwestern school offered him \$6,000 in cash which had the virtue of not being susceptible to tracing by conference officials or income tax agents.

Not all such stories can be accepted as unvarnished truth, of course. The size of their “rides” has become a status symbol among many college athletes and their imaginations sometimes match their self-esteem. But there is every reason to believe that the situations cited here are representative, if not conservative.

WHERE will it all end? It might end in a gigantic scandal. The opportunity is increasing every day. There are ten or twelve men in the United States who regularly bet \$100,000 to \$500,000 a *week* on college football games. They claim they are betting on their handicapping skill; they don’t want games “fixed”—particularly if they have no advance knowledge of the fix. But there are thousands of smaller bettors who wouldn’t object in the least to a “little fix” here and there—and the heady economics of corruption have already been bred in the players by the colleges themselves. Last year, the captain of the basketball team and a fullback on the football team were found to be part of a syndicate running a highly-profitable and illegal parlay-card racket at the University of Michigan. Though nobody ever leveled the charge at him, it was clearly possible for the fullback to regulate the “take” from the parlay cards, up to a certain extent, by regulating his zeal on the football field. The warnings are unmistakable. Just as unmistakable is the fact that they are ignored.

It is no wonder, therefore, that to many people the promotion has become vastly more important than the goals of the promotion. One losing season at Ohio State prompted several state legislators to demand an investigation of the school and its coaching staff. When Joe Ferguson sought to oust Senator Robert A. Taft of Ohio in the senatorial election of 1950, he was asked his views of foreign policy. “Beat Michigan!” he trumpeted. Not too long ago, Senator Leverett Saltonstall of Massachusetts, visiting Ohio State’s law school, remarked that he had long been familiar with Ohio State because of its success in the Rose Bowl.

It is understandable that some faculty members at Ohio State, along with faculty members at many another college, feel that education has been completely eclipsed by football. When the question of renewing the Big Ten's contract for the Rose Bowl game came up last spring, the faculty at Ohio State, through its athletic council, quietly reversed its earlier position and voted against renewal.

That is one way education can regain its primacy. Another is to insist that football teams be made up of boys who show up on campus because of an unalloyed desire to attend the college, not because they are hired gladiators. That ideal is not even achieved in the Ivy League where few schools need football as a device for promoting education. Very few of the boys on Ivy League football teams just happen to migrate across the nation to play football for Harvard or Yale; they are recruited as vigorously, if legally, as boys at any Big Ten college.

In the end, the responsibility rests with the university president. He must set the course and limn the purpose of the college. For years the policy of many a university president has been to maintain a flinty ignorance about what's happening in the athletic department. He doesn't ask embarrassing questions. He merely looks with surprise and gratification upon the results of his carefully guarded ignorance. He is much more likely to encounter alumni who applaud his "enlightenment" than the nest-fouling educators who question his goals. He can look with fond respect upon the buildings and equipment which football and football's more avid contributors have built. He may even feel privately that the sacrifice of twenty or thirty boys a year—after all, *some* football players are college material—is acceptable for the school's greater good.

The temptations are great. But eventually he must ask himself if a university's stature is best measured by its ranking in the Associated Press weekly football polls? Or if education is a matter of buildings and equipment or a mystique that grows out of a high sense of purpose linked with the opportunity to achieve that purpose. It must be the college president who has "the faith and conviction that impels us to take our stated purposes seriously, to have the moral courage to practice what we preach." It is a choice between attractive tangibles and imperative intangibles. Now is the time to make that choice, a time when even the men in the athletic department acknowledge there are more important problems than next Saturday's football game.

If college presidents temporize now, with the clamor for better education at a high, then they will temporize more when the clamor subsides. They must seize this moment of sweet rationality to regain control of college athletics—or acknowledge that they've lost that control altogether.

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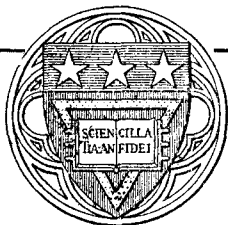
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THE SCREEN

ANATOMY OF AN ACCIDENT

AUDIENCES who have recovered from the long trial scenes in "Anatomy of a Murder" may very well be ready for "The Story on Page One," Jerry Wald's new movie, much of which also takes place in a court room. Although very talky and at times overburdened with clinical details about the rape that led to the murder, "Anatomy" is the crisper and better paced of the two films. "The Story on Page One," written and directed by Clifford Odets, is inclined to drag occasionally mainly because Odets dwells too long on certain aspects of the long and involved story.

This does not necessarily detract from the interest: "The Story on Page One," which drops its journalistic reference after an opening headline (Wife and Lover Held in Husband Slaying), is absorbing from beginning to end and frequently becomes dramatically tense in and out of the courtroom. And surprisingly enough, even though we know through flashbacks early in the film that the husband was not killed in a premeditated murder but was shot accidentally when he surprised the wife and her boyfriend in the kitchen, the film achieves suspense as the witnesses for the prosecution build up in the course of the trial a strong case against the two defendants.

Rita Hayworth, continuing the less flamboyant and more realistic style of acting she took on so well in "They Came to Cordura," is excellent as the wife. Rita is often drab in the flashbacks with her mean husband, sometimes plainly pretty as the tired defendant but always consistent as a woman defeated by life but struggling nevertheless for at least a desperate handful of happiness.

It is understandable that such a woman would be attracted to the boyish, mama-muffled widower played by Gig Young, but Mr. Young himself is almost too charmingly casual for a man accused of murder and up to his neck in problems. Anthony Franciosa is curiously intense and playful as Rita's lawyer; and while he performs well, the role itself seems to have been changed in mid-film by director-writer Odets, who might have become aware that his lawyer was getting too much like the one played by James Stewart in "Anatomy."

So the focus shifts from Franciosa to Hayworth and Young, whose acquittal becomes more important than the lawyer's methods for attaining victory. Much of this is due to the fact that our sympathies are with the defendants, especially when the prosecution insists they planned the murder and emphasizes their adultery, and when the wife, on the stand, truthfully as we know,

denies they had any thought of murder and admits the single instance of adultery of which she is now sincerely ashamed.

The roles of the other legal minds, although less important than Franciosa's, are well played by Hugh Griffith as the presiding judge, Sanford Meisner as the canny prosecuting attorney, Raymond Greenleaf as the gentlemanly, old-school lawyer hired by Gig Young's domineering mother to defend her son. This mother, expertly played by Mildred Dunnock as a viciously self-centered and willful woman, almost as psychotic as the mother in "Suddenly, Last Summer," is a key figure at the trial. The story of her relationship with her son, dwelled on in great detail, becomes almost more important than the main matter at hand in the court room.

Effectively contrasted with Gig's mother is Rita's mother, a robust, hard-working woman magnificently portrayed by Katherine Squire, who adds much warmth to this cold film through her love for Rita and for life. These characters, and several others who bring welcome touches of humor to the grim tale, help to enliven "The Story on Page One." I wish, however, that director-writer Odets hadn't been quite so obvious in his approach and that he had shortened his lengthy movie before it spilled over from page one onto pages three and four.

ANOTHER film with a story that made sensational page-one reading is "Rosemary," an import from West Germany where the real-life Rosemarie Nitribitt, a Frankfurt courtesan whose clients were big-shot industrialists, was murdered in 1957. This German movie,

with English sub-titles, is not so much concerned with the silk-stockings murder of Rosemary (the police never solved it, although there were plenty of people anxious to get rid of the woman) as with the social implications of the case.

Director Rolf Thiele, who wrote the script with Erich Kubly, saw fit to expose the whole affair as a satire on the plump, well-fed, carefully-dressed businessmen who ride around in Mercedes 300S's and who own and run Frankfurt's prosperous industries. Interspersed between stylized scenes ribbing these wealthy industrialists in a manner that artist George Grosz would have admired, the picture traces the "career" of Rosemary, a street singer who leaves her two male companions to become the mistress of one of the industrialists; and then, under the tutelage of a Frenchman (Peter Van Eyck) sent to spy on the German cartels, Rosemary (decoratively played by Nadja Tiller) is set up as a courtesan whose fancy apartment is a haven for the whole group of industrialists who little realize that the Frenchman also installed a tape recorder.

It is no wonder that the Bonn Foreign Office protested that this was a one-sided picture of West Germany and objected to its being shown at the Venice Film Festival—where it won an award. Accompanying the explicitly frank visuals and seamy plot with its raw and brutal portrait of decadence are several cynical songs sung by Rosemary's former pals, the street musicians. Their theme, as well as the picture's, is that life is a rat race. I can't see that the movie, for all its elaborate production, makes any other point.

PHILIP T. HARTUNG.

TO A LOST LEADER

(Genesis 49: 14,15)

by John Beauchamp Thompson

Issachar

I can see you, Strong Ass,
Crouching gracelessly among the hungry sheep
That, looking up and all about without surmise,
Are never fed. Thy raucous bray
Provides no hay. Thy hunger, listless eyes
(Incapable of surprise) are full of wool.
(No, thou art not a Bishop)
Thou art merely a Mighty Ass
Sojourning with sheep.
Thou art not even a strong man grown weak,
A cousin of faith tenting toward Sodom;
Thou art a Strong Ass pretending weakness,
Camping in sheep manure! Alas, poor Issachar,

When shoulders slouch low as the dull sheep's
bleating
They never rise again higher than the crook.
Alas, Issachar, seeking quietude
Thou hast become a slave to baabble,
And art lost among the sheep.
Thou wilt never run with the wild asses
Across free, fenceless fields again,
Leaping hurdles of yokes and sheepfolds,
Galloping gallantly, snorting clean air,
Dilating great, wild nostrils . . .
No, poor Issachar,
Evermore crouching, furtive, afraid,
Thou must smell sheep!

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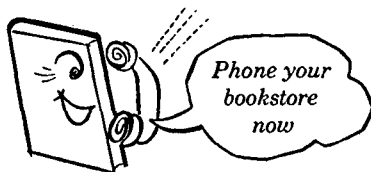
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BOOKS

A Christian Sense of History

THE MEANING AND MATTER OF HISTORY. By Martin D'Arcy, S.J. Farrar, Straus and Cudahy. \$5.50.

By WALTER EDWARD ARNOLD, JR.

SUBTITLED "A Christian View," Father D'Arcy's latest essay is a penetrating and responsible argument that Christianity can shed light on the record of human experience. He does not pretend to give a systematic Christian philosophy of history, however; he is insistent that such a work would be presumptuous and unwarranted. What he is concerned to do is to enlist all the resources of human knowledge in the debate with those today who think nothing more can be done than recite the facts of history without attempting to judge either their meaning or order in larger terms.

Father D'Arcy's task is formidable, for he must engage with those, Christians and others, who argue that history is not a science at all; with historians and positivist philosophers who deny the possibility of a philosophy of history; with philosophers who want to exclude the supernatural from their interpretation of history; and with Christians like Karl Barth who deny that the truths of Christianity have any intrinsic bearing upon a reading of world history.

His erudition is more than a match for the task, however, and everybody from the Mayor of Florence to Emily Dickinson is brought into the lists of the Great Debate. Each page introduces some new and major thinker on the subject, and the reader may soon long for a development of ideas without the introduction of a proper name. But the continuous dialogues are essential to Father D'Arcy's rhapsodic thesis, and so judicious and sympathetic are his accounts of others' views that the reader is glad to have them for themselves.

With the support of the historian H. J. Marrou and that precocious seventeenth century philosopher

Vico, the author argues that since history is the study of what man himself has made, it is in a sense, therefore, more natural to him than science.

Of course it has more the character of an art than a science and cannot claim the same kind of certainty, but history has the advantage that whatever knowledge man has gained, whether it be philosophy or poetry, may serve thus to enlighten it. The positivists have, in their desire to imitate science, put history on the bed of Procrustes and made it inhuman.

Father D'Arcy gives a brilliant compendium of the growth of the philosophy of history from Thucydides and St. Augustine, through Bossuet and Voltaire to Hegel and Toynbee. (Incidentally, he presents a qualified but chivalrous defense for Toynbee against the latter's host of critics, including the best, Pieter Geyl.) But one could wish he had

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developed more on the methods appropriate to forming a philosophy of history. He does again cite Vico in *The New Science* as providing the best model. Still, it is essential to note that he is generally skeptical about the possibility of a comprehensive "historicism." The real point of his essay is that Christianity can provide only some shafts of light in the dark arena of human time and action, but that this light is indispensable.

The very sense of history, strikingly absent from all previous cultures, was developed in the love-relationship between God and Man described in the Judeo-Christian Revelation. Father D'Arcy is not concerned to argue the truth of that revelation here, but just to show that it takes time most seriously and draws out of history the stuff of a new heaven and a new earth. This is especially true in view of its eschatological teaching about the Last Judgment and *Parousia* of Our Lord, the idea of the Kingdom of God, and the doctrine of Providence. The author's debates with Barth and Tillich on the meaning of these ideas are intellectually engaging, and follow from a masterfully balanced analysis.

As H. J. Marrou observed, the matter of history ultimately resolves into persons, and this is where Father D'Arcy most effectively shows the genius of the Christian view. For it is utterly personalist, giving to every person an unheard-of value. The author sums the idea up in what he calls "the crucial view of history." This is that view which, calling upon the crucifixion of Christ as the fulcrum of all time, makes it possible for Christianity alone to illumine what any long view of history must light up, the press of evil and the dark crosses in the seemingly insignificant personal histories of us all. "Free by nature and, if he so will, anointed in grace, a man has in the seeming loneliness of his soul to take sides and make a choice. Now is his testing time, and though he know it not the test lies in his recognition and response to a sudden visitation, a 'dark descending,' the Coming of Christ."

The Gods Behind the Idols

THE NATIVE MOMENT. By Anthony C. West. McDowell, Obolensky. \$4.50.

By THOMAS F. CURLEY

MR. West has a good title, though if you were to ask me what it means, I'd have to tell you to read the book. I *think* I know but I could not formulate it without an excessive development of distinctions and differences.

Apart from meaning, however, this is a brilliant book. For hero we have Simon Green, an Irishman, a Corran man, who arrives in Dublin one noon with the symbol of eternal life, an eel, hoping to interest the citizens. He doesn't. He traipses about the city meeting old friends and new and every so often putting fresh water in the can so that Ophion, the eel, may survive. Does he?

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That would be giving the story away. I can't determine whether West wanted that kind of suspense but, willy-nilly, it's there. As Simon argues and threatens, carouses, preaches and teaches, the one thing that holds one's interest is the fate of Ophion who must have frequent changes of water to live. Eels weren't meant to live in old cans, you see; no more than men, according to Green, were meant to live in cities.

Simon sees in the Dubliners' faces only hopelessness and worry. Debts and drink, gambling and whoring. Their souls shrivel up. The practice of religion, any kind, is little more than the playing off of Church against State and vice versa. Simon Green, himself, is not much better off since all his heroic deeds are ones of omission, the main one being his failure to marry the girl he intended to.

Tamar, her name was and, though she never appears on the scene, she was clearly the girl for Simon. He learned at the beginning of the book that she was with child by another man. He resolved to return and marry her, but he missed the ride home that day and on the next, at the end of the book, he learned that she had died violently, having blown herself and her mother to smithereens.

I think West is a serious writer. His style is against him, though, since it is neither ponderous nor solemn but racy, robust and bawdy, and I use bawdy primarily in its old meaning of gaiety. West is not a salacious writer.

What is West serious about? About man. He wants man to have life and to have it more abundantly. Towards the end of the book, Simon meets a clergyman friend and former schoolmate, one Omnes Naylor. Omnes says, "I've been taught to recognize and to worship the idols, Simon, but not the gods behind them. You always refused the idols and ye are still fighting."

One of those idols is snob-intellectualism. I'll cite an example right now. Just before reading *The Native Moment* I read Teilhard de Chardin's, *The Phenomenon of Man*. Then I came across this sentence of

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West's: "The evolution of human consciousness an' the evolution of the world are quite inseparable an' we'll never make an ounce of progress so long as we allow them to be artificially separated." Ho, ho, I thought, West has been reading Teilhard, too. That was snob-intellectualism on my part, since whether he did or he didn't is of small, and not native, moment so long as the idea is genuinely his. And it is. So if you're finding *The Phenomenon of Man* a bit too general, read *The Native Moment* for the rich particulars.

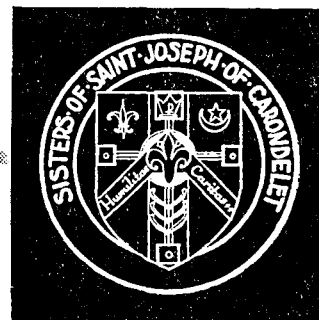
Unequal Value

39 POEMS. By John Ciardi. Rutgers University Press. \$3.

By JANET FISCALINI

JOHN CIARDI'S new book is likely to be taken up by those who admire frankly emotional poetry, likely to be given up by those who resent rhetorical exaggeration. But in fact, I think, the 39 *Poems* are rather unequal. Ciardi has divided the book into three subtitled sections: "In the ego with us all"; "In the year of the longest Cadillac"; and "Certainties." The poems in the second group have political or public subjects, those in the third group are concerned with poets, artists, and poetry, those in the first group—well, those in the first group are the ones which are *not* concerned with art nor with public conditions. One finds various developments of familiar lyric themes.

The second and longest section is by far the best. There is clean observation and detail, and clear passion; many of the poems are moving and strongly made. I would rather not think how many poets have written "Letters from Rome," but Ciardi's "Letter" hasn't a baroque fountain in it. It has Romans in it, instead, and Mussolini, and several unpleasant, significant scenes. "Captain Nicholas Strong" may not hold together as a complete poem, but the central scene, in which



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prisoner-corpses break from a liberated concentration camp, is frighteningly successful. Some of the quieter things are excellent; one might mention "Gift," "Massive Retaliation," and "Letter from Paris." As far as language is concerned, "For Giordano Bruno's Monument" is the most exciting and excited piece:

Mix me a dialect, Giordano
Bruno,
for the Roman snap of flames
in the manface,
the Florentine lisp of faggots. . . .

I may know better men have
thudded wet
as a horsequarter to the den
floor. . . .

Unfortunately, Ciardi's "violent style" tends toward a familiar kind of bombast. He crowds his lines, but the things he crowds into them simply aren't good enough: "Small/ they were, yes, a boy-race, but men, too,/ the deaths they played with being god-grabbed old/ as their blood's night fit. . . ."

The bombast is worst in the third section, "Certainties." Most of these poems are celebrations, praises of "good poets in a bad age." The theme is vague and popular—popular among poets, at least—and liable to thick oratory. It would take more discrimination, more thought, than Ciardi shows here, to define it.

The first section, "In the ego with us all," has some very good things: the title poem; "Shark Hunter"; parts of "Abundance." But again, there is a tendency to fall into facile solutions or facile writing. We have the excessively familiar formula for praising excess: "It takes a madman to see all the moon." We have the vague female principle, still vague: "O flower-banked/ air-dazzling, and abundant woman. . . ./ all men/ know—have known and must remember—/ You."

And one is irritated by sleepily rhythmized repetitions, by dully pre-tentious "sentences." Ciardi can be graceful enough, at other times. But it is the clear, unspecialized eye that one remembers, and the spare narrative rendering.

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STORIES AND SATIRES BY SHOLOM ALEICHEM. Translated by Curt Leviant. Thomas Yoseloff. \$6.

By RICHARD GILMAN

"MY MUSE is a poor but cheerful one," Sholom Aleichem once wrote. The remark, and even more the nom de plume he chose for himself—the Jewish greeting which means "Peace be with you"—is a central clue to his literary identity. For this most revered of Yiddish writers was indeed a peacemaker, mediating in his lifetime between the Jewish community of the *shtetl*, or Central European village, and its experience of self, and continuing to mediate today between a dwindling number of transplanted Jews and their memories or the memories that are preserved in their families.

This is not to say that Sholom Aleichem is available only within a Jewish context; he has been compared to Mark Twain and to Dickens, and if the comparison is not a particularly accurate one it does testify to certain universal qualities he shares with those most internationally read of authors. The nineteen stories and sketches in this book (there is also a previously untranslated one-act play that is actually nothing more than an extended comic notion) are not tribal documents or private jokes. There is, however, something to be understood about Sholom Aleichem's special relationship to his audience, and about Yiddish literature in general, if some central values are not to be lost.

Irving Howe and Eliezer Greenberg have written in their splendid introduction to *A Treasury of Yiddish Stories* that the Yiddish writer toward the end of the nineteenth century "had the task of reweaving the fabric of national consciousness," and of conquering and creating a language. Few literatures can have had so heavy a burden to bear, and it explains much that is deficient in Yiddish writing, as well as a great deal about its special energies and virtues.

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To give birth to itself, as Yiddish literature was compelled to do by the absence of any usable tradition, to be its own source, vision and critique, meant that an extraordinary purity and directness were possible, but also that the price would be circumscription, a narrowed area of imaginative encirclement and intellectual thrust, springing from isolation and from a naked concern with basic problems of form.

More than most Yiddish writers, perhaps only less than his contemporary I.L. Peretz—who was inferior to him in other ways—Sholom Aleichem managed partly to transcend the conditions of his literary situation. His battle with craft and the recalcitrance of a language rich and expressive but unused to formal strategies issued in a conversational, story-teller's style that was flexible and lyrical enough to move beyond recapitulation into discovery, and intellectually robust enough to produce something with a tautness and complexity that folklore can never display.

Revolving around a profound but domesticated ("we are neither tragedians nor dispensers of melancholy") insight into the root irony of Jewish existence—its simultaneous awareness of itself as Chosen People and most put upon of creatures—Sholom Aleichem's work gave *shtetl* life shape, coherence and inviolability, arming it with self-appraisal, fusing its contrarities at all but their most extreme points, and presenting it with an image, affectionate and mordant at the same time, of its previously uncelebrated reality.

For a later generation he offered, and continues to offer, a sustaining myth that is no less true for being selective: that life in the Old Country was human—and all too human—after all; that the misery and degradation were offset and transfigured by an immense dignity arising from self-possession, from tenacity and half-mocking faith ("I am, with God's help, a poor man," a character says), and from a pervasive generosity that shared suffering as well as joy with an unfathomably sophisticated recognition that

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the two experiences are inseparable.

The art which evoked the precarious, fervid and canny life of the European Jew and gave it its legend is not an art of individuation. Yiddish literature came very late to the ruling concerns of recent Western writing: analysis of character, descends into the psyche, a laying hold of the soul. For Sholom Aleichem a typological interest prevailed. The stories in this volume constitute a gallery of the Jewish personality in most of the recognizable manifestations, with blank spaces at either end, since, typically, we encounter no true hero and no real villain.

But apart from this it is a fairly diversified congregation: the saintly fool, the shlimazel (he of infinitely bad fortune), the shrewish yet loyal wife, the Torah-meditating husband, the schnorrer (the man who always drops in at dinnertime), the ambitious mother with a marriageable daughter, the frenetic intellectual, the romantic youth, the beleaguered and enduring housewife.

If there is a weakness in the collection it lies in its disproportionate number of satirical sketches and tales. Many of them are marvelously funny, but they do an injustice to the full range of Sholom Aleichem's work. His richer creations are somewhat scantied, those in which a loving ironic light plays upon scenes of domestic crisis, personal or communal misfortune.

Sholom Aleichem in profile then. But if anyone who read this volume is led by his satisfaction with it to investigate further (the best of his vast output seems now to have been translated, mostly capably, into English) he will come upon the full face of an authentic master, minor but nearly perfect.

REVIEWERS

Walter Edward Arnold, Jr. is a graduate of the Harvard philosophy department. This is his first appearance in *The Commonweal*.

Thomas F. Curley, a regular contributor, is a New York novelist and critic.

Janet Fiscallini is herself a poet whose work has appeared in this and other magazines.

Richard Gilman writes on literary and cultural matters for various publications.

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I find that it is not possible for me to give adequate praise to *Worship* in the space allotted. It is sound and scholarly—but at the same time lively and direct. Probably most of its readers are priests, but it is written and edited for all Catholics.



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I said it was for "all Catholics," but there must be a reservation. Though *Worship* is "popular" in the sense of being non-technical, it asks serious work and some background of its readers. Given the work, the background could be derived (over a number of issues) from the magazine itself.

— Robert Hoyt in *The Kansas City—St. Joseph Register*

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